The SWORD of the LORD

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Edited by JOHN R. RICE.

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Eternal Punishment

By Robert Murray McCheyne
(Famous Scotch Preacher)

"WHERE THEIR WORM DIETH NOT, AND THE FIRE IS NOT QUENCHED" — Mark 9:44:

I. Let Us Consider the Persons in the Bible that Speak About Hell

The first I would mention is David. He was a man after God's own heart, yet he speaks of hell. He who wrote the Psalms, the sweet Psalmist of Israel; he who was filled with love to men, and love to God; yet hear what he says about hell: "The sorrows of death compassed me about, and the pains of hell gat hold upon me," Psa. 116:3. And hear of his deliverance: "And Thou hast delivered my soul from the lowest hell," Psa. 86:13. And he tells us also of the fate of the ungodly that will not accept Christ: "The wicked shall be turned into hell, and all the nations that forget God," Psalm 9:17. "Upon the wicked He shall rain snares, fire and brimstone and an horrible tempest; this shall be the portion of their cup," Psalm 11:6.

The next person I would mention is Paul. He was filled with the love of Christ, and he had great love to sinners. Surely that love wherewith God loved Jesus was in Paul. He loved his enemies: notice, when he stood before Agrippa, what his feelings were, "I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds," Acts 26:29. He wished them to have the same love — the same joy — the same peace — the same hope of glory. Now Paul never mentions the word *hell*. It seems as if it were too awful a word for him to mention; yet hear what he says, "For many walk, of whom I have told you often, and now tell you, even weeping, that they are the enemies of the cross of Christ, whose end is destruction," Phil. 3:18. "For when they shall say, Peace and safety; then sudden destruction cometh upon them," I Thess. 5:3. "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from

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The Needed Revival

By Evangelist Hyman Appelman
Seminary Hill, Texas
(As preached in El Paso, Texas)

"WILT THOU NOT REVIVE US AGAIN: THAT THY PEOPLE MAY REJOICE IN THEE?" — Psalm 85:6.

Some people think the need for a revival is a sign of decadence in a church. It is not always so. In the New Testament, in the Old Testament, in Christian history, it seems to have been a part of God's plan for the advancement of the kingdom that we have revivals ever so often. It is natural. It is spiritual. It is psychological. It is impossible for a farmer to be always harvesting. It is even so in the work of the Lord. You cannot have a perennial revival. The phrase is a misstatement. There is no such thing as a perpetual harvest, physical or spiritual. We are so constituted that it is impossible for us to always be on the heights all the time. We would go mad with the strain. We could not stand it. The flesh is still with us. Even the spirit could not stand it constantly.

What many people call revivals are not even good protracted meetings. You have heard of revivals with supposedly great singing, with supposedly great preaching and hardly any noticeable results. Those are not revivals. They may be extended seasons of singing and preaching, but that is all. A revival is a revival. You do not have to be told you were born. You know it. You were there, not consciously, but you were there. It is the same with a revival. You will know it. You will witness it when it comes. We don't want two weeks of preaching. We want something to happen in El Paso that will make people know there is a God in Heaven, that the Bible is His Word, that the promises of God are yea and amen in Christ. Since I have been an evangelist, for the past eight years, I have held, conservatively speaking, two hundred revivals. I am afraid I could count on the fingers of both hands and perhaps have fingers to spare, the number of times there have been real revivals, landslides for Jesus. Thousands of souls have come to Christ. Churches have been revived. But a real revival shakes, breaks, melts, moulds, causes the power of God to flow over the hearts of people. We want it here. God is ready to give it. He wants us to have it. He will give us that

Evangelist Hyman Appelman

kind of a victory the minute we make room for it. How can we make room for God? That is our present pressing problem. Let us then consider the Purpose of a revival, the Personnel of a revival, and the Price of a revival.

I. The Purpose of a Revival

The first purpose of any real revival is to expose sin in the hearts and lives of God's people and in the hearts and lives of the unsaved multitudes. You know without my telling you that when you go to build a giant skyscraper, the higher up you go the deeper down you must go. As the walls go higher, the basements and sub-basements go deeper. It is the same thing with a revival. To build a structure for the glory of God and the salvation of the lost, you must dig,

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TAKE SIDES IN THE WAR

By Evangelist John R. Rice

"But unto the Son He saith, Thy throne, Oh God is for ever and ever; a scepter of righteousness is the scepter of thy kingdom.

"Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." — Hebrews 1:8, 9.

"Ye that love the Lord, hate evil; he preserveth the souls of his saints; he delivereth them out of the hand of the wicked." —Psa. 97:10.

"Hate the evil, love the good, and establish judgment in the gate." — Amos 5:15.

"The fear of the Lord is to hate evil; pride, and arrogancy, and the evil way, and the froward mouth, do I hate." — Proverbs 8:13.

A Christian must take sides against sin. God always does. Hebrews 1:8, 9, quoted above, tells us that Christ is specially loved and rewarded by the Heavenly Father, because He "loved righteousness and hated iniquity." Christ always took sides against sin and for righteousness. And Psalm 97:10 commands us who love the Lord to hate evil. Proverbs 8:13 tells us that "The fear of the Lord is to hate evil." No one can be a good Christian who does not hate evil and take sides against evil for the right. So, in the present world war, every Christian should takes sides, should resent and have a holy indignation against Hitler and his Axis powers.

We should never hate individuals, in the sense of personal malice. We ought to wish good for every enemy and every wicked man. But we should not wish them to succeed in wickedness. We should hate their wickedness fervently and try to stop it.

God loves sinners, and gives blessings untold to the vilest men. That was true in Old Testament times and is true now. But God hates sin and wants it punished. He hated the sin of his dearest children. David, the man after God's heart, was terribly punished for his sin. He lost three children by death, had a daughter ruined and almost lost his kingdom, as God's punishment. Many times war, famine, slavery came upon the Jews because of their sins. The history of God's dealing with sin, in both the Old Testament and the New shows that God hates sin and punishes it. He wants us to hate it and help bring sin to judgment. Peter was led to pronounce the death penalty on Ananias and Sapphira (Acts 5:1-10). Paul was led to have Elymas the sorcerer struck blind (Acts 13: 6-12).

God warns again and again in His Word that Christ-rejecting sinners go to a hell of never ending torment. He commands parents to punish children. He commands the state to give the death penalty for murder, rape and kidnapping (Gen. 9:5, 6; Ex. 21: 12, 16. Deut. 22:25). And Romans 13:4 tells us that rulers are to punish evil works, that in that matter they are the very ministers of God! "For he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." So God hates evil, commands us to hate it, and insists that Christians shall back up governments in putting down sin.

We Sinned in Not Taking Sides Against Agression Before

The present world war is our business. It was our business all along, even before December 7, 1941, when the Japanese attacked at Pearl Harbor. The foolish contention of Col. Lindbergh, of the Chicago Tribune, and of other isolationists that the war was none of our business was dangerous to the welfare of America, but it was worse. It was outright compromise with evil, it was unchristian, wicked, heartless selling out to as wicked a program of enslaving millions as any murderers ever attempted. Appeasement was a deliberate siding in with Hitler to save our own skins, a joining in with the wicked for profit.

The selling out of Czechoslovakia to save England was wrong. Our American isolationists' attempt to sell out England to save America was wrong. If we had made separate peace with Germany, shut off supplies to England, and so left Hitler in charge of Europe we would have been silly to suppose we could escape war later with the blood-thirsty brutes who are determined to rule the world. But we would also have become partners in crimes unspeakable, with the curse of God upon us because we did not hate sin and love righteousness. Thank God, America has taken sides; now let every American, especially every Christian, take sides for right against wrong.

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I will show you that what happens in the rest of the world is our business. I was at Galveston and at Houston, Texas. Great ships flying the Italian flag were at the docks. Wheat from the Texas pan-

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"It Is the Blood that Saves"

By James H. Brooks, D.D.

Recently a young man of singularly attractive appearance was called to die after a lingering illness. He had been reared almost wholly without the knowledge of the Gospel; but when its precious invitations and assurances were first read to him he listened with the most intense interest. In a very little while, the Spirit of God led him to trust in Jesus for salvation with a childlike confidence and a cloudless hope seldom equaled.

From that moment until the hour of his departure he never once wavered, but with increasing joy and eagerness awaited the summons to be absent from the body and to be present with the Lord. During the three or four weeks that elapsed before he fell asleep, the truth of God's Word, or the certainty of his salvation as already accomplished, did not present itself to his mind for a single moment in the form of a doubt; and he frequently gave utterance to expressions that seemed at times to fall from the lips of one who had been caught up into paradise, and had heard unspeakable words.

On a certain occasion his father, who had not attended a place of worship for many years, was standing at the foot of the bed, watching the smiles that played like sunshine on the pale face of the sufferer, and listening to the wonderful testimony that was borne to the loveliness of Christ. At length the strong man bowed his head, and with streaming tears exclaimed, "Oh, if I were as happy as that boy, too would wish to die." "Father," said the dying youth, "It is the Blood that saves," and then with tender exhortations he urged those who were so dear to him to trust in Jesus, to trust Him only, to trust Him wholly.

Yes, it is the Blood alone that saves; and there is no sin man has ever been guilty of, however enormous in magnitude, or however painful in remembrance, but the Blood of Christ can cleanse away.

The salvation of sinners has always been connected with blood-shedding and death. The reason is obvious, "For sin's wages is death." The law of holiness and truth is that the soul that sinneth shall die. Death, then, is God's just appointment to man in consequence of sin. The only way, therefore, of putting away sin was by death; and that no sinful man could die for another is evident, because he must die for himself. The Son of God, on whom death had no claim, was able to die for others; and He in matchless grace died for us, the just for the unjust, and thus a perfect and eternal salvation has been completed for man.

It is the Blood which justifies, Rom. 5:9; which sanctifies, Heb. 9:13, 14; and glorifies, Rev. 1:5, 6; and it will be the theme of the redeemed in heaven to the glory of the Saviour's precious name forever.

The Needed Revival

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blast, cart and carry away all those things that might stand in the way. I can say by experience; thank God I can witness to you of personal knowledge, that nothing can convict of sin, condemn for sin, bring people faster and more definitely to a realization of their sins than a revival of religion.

There has never been so much gambling, drinking, adultery, crookedness in high places and in low, as there is right now. Immorality, indecency, infidelity are rife. How we need an exposing of the rottenness, the evil, the corruption in the hearts of all the people. We go on day after day, month after month, year after year, in the even or uneven tenor of our ways. Sin becomes so common, so prevalent that we pay no attention to it. We have every sort of philosophical and psychological explanation. Everybody does it. Our consciences are dead. Our minds are bemused, befogged by Satan. We have grown fat and sleek in our souls. We love to hear soft, warm, perfumed platitudes. We need a shock of terrific dynamite to blast us out of the rut in which the devil put us. The only kind of an explosion that can do a thing like that is a Holy Ghost revival. Do the church members, do the Christians of El Paso need their sins exposed? Do the unsaved multitudes of Mexicans and Americans have a need to be convicted of their sins? If so, then we need a revival.

The second purpose of a revival is to enlist souls. First, we must seek to enlist God's people. Why are our churches half empty? Why do not souls come to Christ? Because Christians are not concerned enough about the work of the Lord. There are seven Baptist churches engaged in this meeting, with a membership large enough to fill and overflow this auditorium if they would come themselves and bring only a few of their loved ones. We have to enlist God's people. We must enlist those who are twice born, who are washed in the blood, who have been regenerated by the Holy Spirit, who claim the Lord as their personal Saviour.

Second, we must enlist the unsaved, bring them out of darkness into light, lead them from Hell to Heaven, from sins to salvation, from iniquity to righteousness. We must win them for the Lord Jesus Christ. The majority of people who have been saved since the beginning of Christianity have been reached and enlisted during revival meetings. The majority of all those who will be saved in this dispensation of grace will be reached for Christ during a revival. The majority of you Christians here tonight came to Christ and into the church during revivals.

The third purpose of a revival, the chief purpose, God help me to tell it, the noblest motive, the highest passion, the only purpose God can really bless, God will bless, God has blessed, is to exalt the Lord Jesus Christ. If you are going into this campaign with the idea of making more Baptists, then I had better quit right now before I even finish this sermon. If you have the idea of making things easier for Christians, I might as well quit. If you have the thought of winning your fathers, mothers, brothers, sisters, wives, friends to Christ, for no other purpose except that they are your loved ones, that you will save them from Hell, that you will feel better, you have the wrong preacher and I don't want anything to do with it. But, if you want to crown Jesus, Lord of all, you can have my heart's blood. I'll die with you and for you here if that is the price God wants for this victory. I am too young, too inexperienced to scold, to criticize, but I am very much afraid that one, if not the chief reason why God is not blessing our efforts more is that we are selfish, that we have no thought of the glory of the Lord Jesus Christ. That is the reason so many of our people are not doing anything. They are not in love with Jesus. They have no compassion for the lost. We work for each other, for the church, for our postor, and the least little thing throws us off balance. But if we are in love with Jesus, if we have a passion for Jesus, no matter what the difficulty, no matter what anybody else does, our passion for Christ will drive us to be, to give, to pray, to do. We need to exalt Christ. "And I, if I be lifted up from the earth will draw all men unto me." Only by enthroning Christ can we claim the promises of God, the fulness of His Holy Spirit, the answers to our prayers.

II. The Personnel of a Revival

Then, consider the personnel of a revival. First, of course, there is God, Christ, the Holy Spirit. There are many things we can do in our own strength. We can visit, advertise, invite, come to the service, but my friends, we are as helpless as puling babes on the breasts of their mothers when it comes to bringing about a revival. We need God. We need Christ. We need the Holy Spirit, to convict, to constrain, to convert, to consecrate, to attract, to fill this auditorium. He can do it better than all of us and all of our efforts put together. Thank God, I can stand before you today dogmatically, positively, assuredly, beyond doubt or peradventure to tell you that the Holy Spirit is here, eager, anxious, longing, able to bless us if we but give Him the chance.

The next person in any real revival is the church membership, Christians, you and I. There are seven Baptist churches engaged in this revival. There are hundreds upon hundreds of Christian friends from the other churches who will help us. Let me make you this proposition. Give me three hundred people, dedicated to God, surrendered to Christ, submitted to the Holy Spirit, who will say, "You can count on me." Give me even two hundred who will go the limit for Jesus, for the Gospel, in the Holy Spirit, for the souls of men, and we will take this city for the Lord Jesus Christ. How many of you in this congregation of many hundreds will say in your hearts, "I want to be one of these stalwarts, one of these Gideon's men?" I have been in campaigns when the people were hot, when the people were cold, when the church was big, when the church was little, North, East, South, West, from one end of the country to the other. You hear me. There is just one unknown equation in this revival, just one thing that can stop us from having a victory, just one thing that will keep God from giving us a revival. Would you like to know what it is? I will tell you. When you go home tonight, walk into your bedroom, close the door. Don't let anyone else in. Turn on the light. Walk over to the dresser. Don't let anyone else in. Take a good long look in the mirror. There between the frames of the mirror you will see the only thing that can stop us from having a spiritual upheaval. This is a good time to say amen. It is so. That is the only thing that can stop us from having our heart's desire. God is ready, willing, able to bless us. Christ is on the giving hand always. The Spirit's power has never abated.

The third person in a revival is the unsaved soul, the backslider, the one out of Christ for any reason. If we pray for them, if we go after them, they will come by the scores, by the hundreds. They will fill this auditorium. It has been so everywhere. But they won't come unless we go after them. I have heard people say that in the olden times sinners used to come to church. That is not true. It is not in the Bible. The Lord Jesus Christ went after them. He sent His disciples after them. It is so in Christian history. It has always been hard to reach sinners, to get them to the services. They have never come of their own free will. The devil had them, has them, will have them, until we cut them loose by the power of the Spirit from his hold. I believe, I know, with all my soul, I am certain, that the people of El Paso will come to the place of meeting, will come to Christ if and when you and I in compassion, consecration, anxiety, intercession, with yearning, longing, anxious hearts, even weeping eyes, go after them and press the claims of the Lord upon them.

III: The Price of a Revival

We have considered the purpose and the personnel of a revival. Now let us think about the price of a revival. What is the price of any revival? What did Moses have to pay? What did Samuel have to pay? What did Elijah have to pay? Isaiah? Hezekiah? What price did Joshua have to pay? What price did these giants pay? What price did Peter and Paul and Luther and Wesley and Whitfield and Spurgeon and Moody and Bill Sunday have to pay? Each of us has to pay the same price, exactly the same price. There is no difference at all. There never will be any

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handle poured in a continuous stream through pipes from the dock-side grain elevators. Italy must have her spaghetti and macaroni. American farmers must have their profit. So we fed the Italian troops while they massacred native troops in Ethiopia. Those pitiful people, some of them armed only with spears, were murdered by bombs from the sky. We not only fed the soldiers, we furnished some of the oil to run their bombing planes! American missionaries were run out of Ethiopia, some of them murdered by Italians. The Christian emperor, Haile Selassie of Ethiopia appealed in vain to America and England and France to bring pressure in the League of Nations to stop the bloody, inhuman, inexcusable slaughter, but in vain. It was our business to make money out of the murder of innocent and helpless negroes, but not our business to keep our covenants with smaller nations and help stop the murder, some say! How wicked!

Friends of Hitler Were Wrong

Those who said the war in Europe was none of our business were often friends of Hitler and wanted him to win, despite his wickedness. Some preachers, even, liked and excused Hitler's horrible persecution of the Jews. Some men first increased their magazine circulation by attacks on Jews, then planned to run for public office. One, who had toured Germany under Hitler's regime, excused Hitler's murder of Jews, harangued continually about "apostate Jews," built his magazine circulation, then ran for the senate. Another Jew hater, a former associate of Huey Long, by his attacks on England, his attacks on Jews after the fashion of the Ku Klux Klan, with a religious flavor, attained a circulation of three million for his paper, he claimed, and his followers say he plans to run for president. Lindbergh accepted Hitler's medal, kept it after Hitler's atrocities, warned that Hitler was invincible, that it would be suicidal for America to enter the war, that we could not win: He advocated letting Hitler keep the countries he overran, enslaving the population. He and his wife said that we must accept the "new order." His arguments were the same as those by German propagandists on the German radio. Dorothy Thompson and others plausibly said he planned to run for the presidency, till Pearl Harbor made isolation politically unprofitable in America.

It is fair to suppose that all the above were willing for Hitler to succeed in his wickedness. Representative William B. Barry, New York frankly expressed the attitude of many isolationists when he said, as quoted by *New Republic* and *Time*, "We cannot only trade with Hitler, but can make a nice profit doing so." And who can doubt the deliberate partisanship of the Chicago Tribune and Senator Brooks of Illinois, and their political purpose in wanting to leave Europe under Hitler's heel?

But that background, that willingness for millions to be enslaved and other millions murdered, if America prospered was wicked. It followed the line of Cain's famous question, after he had murdered his brother Abel, saying, "Am I my brother's keeper?" The appeasement of sin, for our own profit, is unchristian. Christians should take sides in this war!

We Helped Japan Ravage China

Some said it was none of our business to stop Japan. When Japen went into Manchuria (now Manchuko) the League of Nations was pledged to stop that unwarranted agression. But no one did anything about it. When four years ago the attack on China began, America still tried to appease the Japs. When they sank an American gunboat, the Panay, still we did nothing about it. Oh, I beg your pardon; we did do something about it. We sold Japan shipload after shipload of scrap iron, out of which to make bombs, shells and tanks! We sold them the oil to make gasoline for bombing planes!

Japanese in the invasion of China has murdered, in undeclared war, at least a million people. Most of them were noncombatants, women and children behind the lines, killed by the merciless bombing. Thousands of Chinese women and girls were raped by the Japanese soldiers. Mission property was destroyed, missionaries killed in some instances, captured or forced into the interior in other instances. And that war of aggression in China was made possible by the United States. We furnished the iron. We furnished the oil. Some of the bombs were even made in America. We have no excuse, then, for saying that the Japanese war against China was none of our business. We were really partners in the war against China, and it could not have been fought long without our supplies.

We even helped finance the war for Japan. We bought Japanese silk so our ladies could show more of their lovely legs; and with silk money the Japs paid for their scrap iron and their oil.

Yes, the war was our business before Pearl Harbor. To our everlasting shame, be it said, we were partners in the murder of a million Chinese. Let no American who knows that ever feel so superior to the "treachery" of the Japs at Pearl Harbor. American interests and the American government were interested in China for our own profit, and we sold out to Japan at the expense of innocent noncombatant Chinese women and children. I think God remembered that shameful history of compromise and joining up with agressors against the poor and defenseless when He allowed the tragedies of Pearl Harbor, Bataan and Corregidor.

All over China American tobacco companies have gone with American cigarettes, selling them, giving them away, developing the enslaving habit so American business could profit. And yet some Christians would say that China, and the shameful Japanese undeclared war, were none of our business!

Well, at last God allowed the Japs to show us that it was our business and we would have to do something about it. Long ago we should have been choosing sides against wrong because it was wrong, hating sin and loving righteousness, to please God. If America, England and France had kept our solemn obligations we would not have allowed the invasion of Japan into Manchuko. Then with the assurance that strong nations would not be a party to the dismemberment of weaker nations, Italy would not have attacked Ethiopia. Hitler would not have been allowed to arm Germany for the attempt at world conquest which he had already announced in *Mein Kampf* as his plan. The heartache and ruin and death caused by the present world war are all the result of compromise with sin by nations that sought to keep peace by selling out the weak to the aggressor nations, to the bandit dictators of Germany, Italy and Japan, so we could save our profits and avoid trouble. But in the long run we did not gain. Sin and compromise do not profit in the long run. How much we would have saved ourselves and the world by doing right and taking sides long ago!

Take Sides Against Hitler

We should take sides against Hitler. I believe he is devil-possessed. I know he is the greatest threat to the liberties and rights of mankind since the dark ages of Rome. Christians must hate his dismemberment of Czechoslovakia, a noble little country which is now having a bath of blood for resisting still, and trying for the liberty which some Americans hold so cheap. The bloody ruin of Poland cries to Heaven against Hitler. The flower of the universities murdered in cold blood; patriots, educated men, leaders, systematically accused and assassinated after the country was conquered, with the avowed purpose of destroying leadership and making Poland a land of slaves for the Nordic lords in Germany! Jews herded into Ghettos and starved behind walls. The best homes seized everywhere for Germans. Would Jesus Christ be against that? I know He would!

The overrunning of Norway by treachery, buying, bribing, threatening public officials and army officers; the enslaving of preachers and school teachers; if you love righteousness and hate iniquity as Christians are commanded to do, then you can take sides against that.

Holland, Belguim, France; if you are a Christian, you can take sides against what Germany under Hitler did there. The starving of noble Greece, the seizing of foodstuff in all the German-occupied countries of Europe, paying for them if at all, in worthless printed money, carrying away the art treasures, forcing the population to slave labor; if you have a heart of mercy for the poor and oppressed you can take sides against all that.

Hitler, Mussolini and the Japanese war-lords have sworn to do away with democracy. The rights of everybody but the dictators and their chosen groups are to be destroyed. Freedom of the press, representative government, the right to vote, the right to public assembly, the freedom of worship; all these are lost if Hitler and the Axis wins. It would be a poor Christian who cares nothing for the liberties of mankind.

Take Sides for Persecuted Jews

Hitler is a hater of Jews, has robbed them, beaten them, imprisoned them in concentration camps, murdered them by the tens of thousands. Cannot a Christian take sides against that? Remember that God said to Abraham, "And I will bless him that bless thee, and curse him that curseth thee, and in thee shall all the nations of the earth be blessed" (Gen. 12:3). Here God referred to Abraham's descendants, through whom Christ came. If he had referred to Abraham alone, then Christ would have had to be born directly as a son of Abraham. That promise is for the Jewish race. Again, God led Isaac pass that blessing on to Jacob, saying, "Cursed be every one that curseth thee, and blessed be he that blesseth thee," (Gen. 26:29). Then God made the wicked prophet, Balaam, pronounce the promise to the whole nation Israel, "Blessed is he that blesseth thee and cursed is he that curseth thee" (Num. 24:9). In view of that promise of God, do you think a Christian ought to side in with Hitler's persecution of Jews or be openly against it?

It is true that most Jews are not Christians. But with that in mind, Paul was inspired to write: "Hath God cast away his people? God forbid." (Rom. 11:1). Then later in the same chapter the scripture says, "As concerning the gospel, they are enemies for your sakes, but as touching the election, they are beloved for the fathers' sakes. For the gifts and callings of God are without repentance." So Jews, even those who are blinded and are the enemies of Christianity, are still specially beloved for the fathers' sakes, and God has not cast them away as a blessed nation, which he will defend and will again turn to serve him as a nation. Persecution of Jews is wicked. In that Hitler follows the course which the Bible says the Anti-Christ will follow. (See the author's booklet *Jewish Persecution and Bible Prophecy*). Can a devoted Christian do other than oppose Hitler in that horrible wickedness?

Every Christian ought to take sides immediately, boldly, and with all his might. Take sides against Germany, bloody, wicked, murderous Germany, trying to enslave the world, murdering millions, starving other millions, destroying churches, hating Christianity, and deliberately determined to destroy Christianity. Take sides against Italy. Take sides against Japan. Any Christian who cannot take

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sides against the invasion of China, the rape of Chinese girls, the treachery of Pearl Harbor, the abuse of prisoners at Hongkong, all at the hands of Japan, is not a good Christian. One who cannot take sides against the ravaging of Ethiopia by Italy, the cruel entry into the war against France when she was defeated, and the unprovoked attack on Greece, has no sense of justice, no indignation against sin. One who does not resent in his deepest soul Hitler's murder of Jews, his deliberate assassination of the brains and intelligence of Poland, his starving of millions of subject peoples, is without conscience, without principle, without Christian character.

If you are not against Hitler and his allies, you would not be against Judas Iscariot.

If you are not against Hitler and his allies, you would not be against the Antichrist when he appears.

If you are not against Hitler and his allies, you would not be against Satan himself incarnate! Therefore take sides against these wicked men and wicked nations in their ungodly plans for the enslavement of the world.

Take Sides for the Oppressed Peoples of the World

All over Europe, in China, in Burma, in the Philippine Islands, in the East Indies, the millions of abused, starved, maimed, persecuted victims of the oppression of Germany, Japan and Italy look to Christians of America for help and release. We cannot enforce freedom where people do not want it, we cannot put down all poverty. No doubt the aims of our great president were overstated in guaranteeing that all the world should be free from want. But we can, we must, stop the aggressors and free these millions who trust us, free them from the domination of Hitler's Mussolini's and Togo's murderers.

"He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again," says Proverbs 19:17.

Shall we then, not have pity on these poor? Do you doubt if God will repay us? We need God's help in America; then let us be sure we hear the cry of those who are wronged and call to us for help, for, says the scripture, "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself and shall not be heard." (Prov. 21: 13).

Job, the man God called "perfect" said, "I delivered the poor that cried . . . . I was a father to the poor; and the cause which I knew not I searched out. And I brake the jaws of the wicked, and plucked the spoil out of his teeth" (Job 29:12, 16, 17). Do you really think that God has changed? He who honored Job for delivering the poor and oppressed, do you think He does not now care? No, no! God still cares for the oppressed, and wants them plucked out of the mouth of the wicked. Christian in your heart, take sides for the poor and troubled and mistreated around the world, enslaved, or threatened by the Axis plans for world domination.

For America — Not for Our Sins

Take sides *for* America. America and England are not all they ought to be, but yet their governments are the most enlightened, give more freedom of worship, more support to Christianity, more liberty with law, than any other nations on the face of the earth. Christians in England and America have more influence on government, give more money for the propagation of the gospel, send more missionaries than people of all other nations. Thank God for America!

In this present war it is certain that the United States, England, China and Russia are in the right and against the wrong. None of us are all we ought to be and our governments are not what they ought to be, but on this particular point —in the war to stop the aggression of Germany and Italy and Japan, these nations are certainly right and we have a right to call on God to help us put down this horrible wickedness that He hates.

We should take sides for our country, our President, our Congress, our army, our navy, our air force and for our great people.

You need not take sides for the Democratic Party nor for the New Deal's domestic policy. You need not be for boondoggling, for unlimited relief, for radicalism in government, for the attacks on business, for packing the Supreme Court, for giving way too much to radical labor leaders. You may not agree with the individual policies of government advisors. You need not be for the mistakes of Mr. Roosevelt nor for his own peculiar political views. You need not obligate yourself to vote for Mr. Roosevelt for re-election. I never voted for him. But I thank God in the present crisis that we have a man of great vision and energy and character, a great American, with the united support of the American people to push the war to conclusion.

You need not be for communism. I am not; I hate it as a wicked and ungodly way of life, wholly un-American and dangerous. But communism is as wicked in America as in Russia. Be against communism, but take sides for America!

Take sides for America and her allies. Russia was wrong in her former alliance with Germany. But we were equally wrong in our support of Japan, furnishing her scrap iron and petroleum for the murder of Chinese. Concerning the aims of the present world-wide war, every honest Christian ought to be for the ideals and aims of the United Nations. TAKE SIDES FOR AMERICA AND AGAINST HITLER AND THE JAP MURDERERS!

Do Not Hate, But Have Convictions, Be for Right Against Wrong

Christians do not need to hate men when they take sides in this war. Hatred is wicked, unchristian; that is, hatred of people is wicked. To hate sin is right. "Ye that love the Lord, hate evil," we are commanded in Psalm 97:10. But you can hate evil, while by God's help you love the sinners who do evil.

A father can punish his child without hating him. A Christian policeman may arrest a murderer without hating him. A Christian jury may find the murderer guilty, as is their solemn duty by law; and by the command of God, without hating the man who has so sinned. A Christian judge can sentence the murderer to death in the electric chair without hating him. He may, indeed often does, pity the poor sinner while he knows it is his duty to God and men to help put a stop to murder by assessing the death penalty. The electrician who prepares the electric chair may have no hate in his heart. The man who throws the switch which sends the criminal suddenly out to meet God in payment of his crime might be a devout Christian who did his painful duty sadly, and without any malice at all. So Christians can hate sin and as a painful duty, help put it down without hating the sinner. I would gladly try to win Hitler to Christ if I could. But I must try to help stop his murdering course, his attempt to enslave the world. Then when the roar is over and we have done right we will be better able to win millions in Russia, China, Germany, or Japan.

God lets sinners go to Hell, but he does not hate them. He struck dead Ananias and Sapphira, yet He loved them. So Christians must do right, as a matter of principle, and take sides against wickedness, and for the right, take sides against the Axis powers and for America, in the present war.

Take Sides for America

Patriotism is particularly a Christian virtue, commanded in the Bible. The best Christians have been patriotic citizens. Every Christian in America should take sides for America and the American government, the American armed forces, the American way of life, Christians should revere our Congress and our President, should love and support our country in this serious time.

In the days when kings were really powerful, and when there was not liberty such as Americans have, Christians were commanded to be patriotic and loyal. Those kings were heathen, unconverted men, yet see what God commanded Christians to do concerning kings and governments!

Jesus pointed to the image and superscription of the Roman emperor on a coin, and commanded, "Render therefore unto Caesar the things that are Caesar's" (Matt. 22:21).

We are commanded to pray "for kings and for all that are in authority" (I Timothy 2:2).

We are commanded, "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men." (I Pet. 2: 13-15).

We are commanded to "Honor the king," (I Pet. 2:17).

Mordecai is held up as a godly man in the Bible, a man who protected the life of the king, as a patriot exposing a plot to kill the king (Esther 2: 21-23).

Daniel was a public official in Babylon under at least four great kings, Nebuchadnezzar, Belshazzar, Darius, and Cyrus. He was a captive Jew, an alien. But his patriotism, his loyalty to these succeeding kings never wavered. He loved them, he was trusted by them, he served them with a singular devotion that every Christian citizen should study and take to heart. Daniel's loyalty to Israel did not tempt him to plot against his Gentile masters. When God sent him to warn them of their sins and idolatry he did it humbly, with genuine grief and affection and reverence. All Americans who feel they must oppose some measures of the Roosevelt administration, as I must oppose some, should be likewise humble and reverent toward our American president and our American government. Patriotism, loyalty to our own government, is a Christian duty. We will lose the respect of the unsaved, and ought to lose it, if we who love God cannot be loyal, constructive, submissive patriots, obeying the laws, cooperating with the war effort, honoring the President and governmental authorities.

Christians should honor American heroes. Put their pictures on the walls of your homes. Christians should watch to see that they are examples of loyalty among their unsaved friends. See that you do not listen to those who would cause divisions and suspicion toward the government, our officers, our business leaders, or our allies.

I felt I should stop a daily newspaper which constantly twisted the news to cause suspicion of England and of the administration. I believe we need intelligent criticism of the government, but not hate, not suspicion, not the twisting of news reports till none can be trusted. So that paper does not come now to my home. I feel that in this trying time we must all be Americans first, and Republicans or Democrats second.

I refused to advertise my books in a magazine published by a preacher because he constantly published articles calculated to arouse hate or suspicion against Jews, and whose criticism of the government, I felt, passed what was legitimate and helpful criticism, and became aid and comfort to the enemies of America, aid and comfort to Hitler and his kind, I felt, though unintended, I feel sure.

Christians, in your family altar service, I beg you to pray for America and the success of our war effort. We sing at our home, "God Bless America," and it is a fervent prayer. I know America needs to repent. I know we need a revival. I know many who sing the song have never surrendered to Christ for salvation. But America needs God's continued blessing, and we have the right and the duty to pray for it. I pray that every Christian who reads this will set out earnestly to please God as a patriotic citizen, trying to correct America's mistakes, in love, but giving ourselves to live or die for this blessed country that our freedom and our blessings may be preserved.

My country, 'tis of thee,
Sweet land of liberty,
Of thee, I sing!
Land where my fathers died,
Land of the pilgrim's pride,
From every mountain side
Let freedom ring!

Our fathers' God, to Thee,
Author of liberty,
To Thee we sing!
Long may our land be bright
With freedom's holy light.
Protect us by Thy might,
Great God, our King!

MORE COMING!

More good things are coming in *The Sword of the Lord*. Next week look for another article on "What Christians Should Do About the War." Should Christians serve in actual combat in the armed forces? Should Christians buy Defense Bonds and Stamps? What should the Christian's attitude toward sugar rationing and tires be? How should we pray about the war? What is the secret of peace in these dark days? Such questions will be answered plainly, with many plain scriptures, in coming issues of the Sword, God willing.

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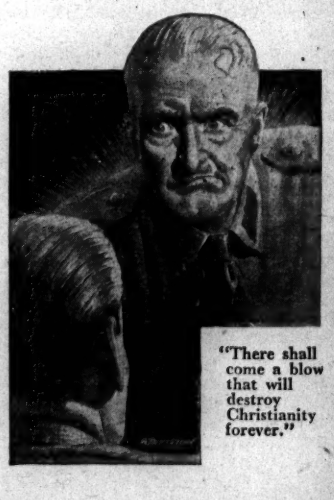

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The Needed Revival

(Continued from page two)

difference. God has never reduced His terms. Power comes hard. It is costly. It comes high. The highest priced power in all the world is the power of Pentecost. It comes high. But we can pay it. The price is within our reach. We can pay it if we want to. Here is how.

We must have a personal devotion to the Lord Jesus Christ. Everyone of these men I mentioned, if you will study history, study their biographies, you will find that every single one of them was signalized by one outstanding attitude. They were madly in love with the Lord Jesus Christ. You and I must fall in love with Jesus. Passion and devotion to Christ will take care of the sin problem in our lives. If we love Jesus we will hate the devil, hate the world, hate sin. If we really love Jesus, all that might put a shadow between Him and us will be a horrible detestation to us. I wish I could go to each of you, one by one, and ask you, "Do you love Jesus?" I wish I could press the question upon you until your hearts respond with the answer, "Yes, I love Jesus more than I love life itself." Then I would know you could be counted upon in this revival to do your great part. We must fill this auditorium for Jesus' sake. We must visit for Jesus' sake. We must invite for Jesus' sake. We must sacrifice for Jesus' sake. We must attend the services for Jesus' sake. We must give our money for Jesus' sake. We must preach for Jesus' sake. We must win souls for Jesus' sake. If you think I would work as hard for Hyman Appelman, if you think I would leave Oklahoma City, drive all night, catch a plane to get here, and dead tired preach my heart out for Hyman Appelman, you are wrong. But I would do more than that for Jesus' sake. We must have a personal devotion to Jesus, not in word only but with all our hearts, with all our souls. There must be a passionate devotion that will wake us in the night, that will be with us in the day, that will beset us on every hand, at home and abroad. Jesus, Jesus, blessed Jesus —that must be the cry of our innermost beings.

The second price for a revival is a purposeful compassion for the souls of men. I say purposeful because I mean it. There is compassion and compassion. B. B. Crimm held a revival in Lawton, Oklahoma, when I was a soldier at Fort Sill. He could tell marvelous dog stories. I went every night except when I was on duty. Church members there would sob and weep over his dog tales, when I knew that most of them never prayed, never sought the lost, would not draw a deep breath to win a soul for Christ. I do not know what you call that in English, but in Jewish it is plain hypocrisy. It is plain lying. By compassion I do not mean the compassion that weeps when a moving story is told. I mean the compassion that burns high and clear when there is no revival, that flames up on Monday more even than on Sunday, and higher on Tuesday than on Monday. I mean the kind of compassion that gives us no rest nor peace until we give the best of our thought, the best of our talents, the best of our time, the best of our efforts to the seeking out the lost for the Saviour. We need a purposeful compassion that will wake us in the morning crying, "O Lord, for Jesus' sake, save El Paso." We need a compassion that will drive us to our faces and make us say when we go to bed at night, "O Lord, for Christ's sake, save El Paso." We need a compassion that will seek out and make opportunities to witness for Christ day and night. That is purposeful compassion.

The third price that we must pay for this revival that God wants, that you want, or else you would not be here, that I want or else I would not be here, is persistent intercession. We must have not only personal devotion to Christ, purposeful compassion for the souls of men, but persistent intercession. We must pray without ceasing. We must pray as we have never prayed before in all our lives. We must pray for ourselves, pray for our fellow church members, pray for the backslidden, the indifferent, the unconcerned, the unconsecrated, pray for the pastors, pray for the evangelist, pray for the choir and pianists. We must literally saturate this town in our prayers. Hear me! If I were to call you up here one by one to this platform, preachers, deacons, Sunday School teachers, church members, the choir, the congregation, stand you before this pulpit and ask you to put your hand on this Bible in oath, if I were to ask you, man, woman, boy, girl, "Do you believe God answers prayer?" quick as a flash your answer would be, "I surely do." Do you? Do you? Do you believe God answers prayer? How do you know? Has someone told you? Do you know it second hand? Have you ever made a real test of it? Has God ever answered prayer for you in a mighty, miraculous way? If you believe this Bible is the Word of God; if you believe the promises of God are yea and amen in Christ; if you believe there is a God in Heaven; if you believe God can give us a revival; if you want to see a torrential visitation of God's Spirit, I challenge you, I appeal to you, I implore you, I beseech you, from this moment on, without rest or cessation let us, all of us, each of us, lift El Paso and this territory round about to God's throne of grace. Let us keep it there in the white heat of our prayers until God answers by fire and sends us a revival from above. For Jesus' sake. Amen.

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Eternal Punishment

(Continued from page one)

the glory of his power," II Thess. 1:7-9.

Next I would mention John the beloved disciple. He had leaned on Jesus' bosom, at the last supper, and drawn love out of His bosom. His character was love. You will notice how affectionately his epistles are written. He addresses them, "Beloved," "Little Children." Yet he speaks of hell; he calls it, seven times over, "The bottomless pit" — the pit where sinners shall sink through all eternity. He calls it "The great winepress of the wrath of God," Rev. 14:19. But John has another name for hell, "The lake of fire," Rev. 20:14. It had often been called "Hell," but it was left for John, the beloved disciple, to call it "The lake of fire."

Then I shall speak of the Lord Jesus Himself. Although He came from God and "God is love," though He came to pluck brands from the burning, yet He speaks of hell. Though His mouth was most sweet, and His lips like lilies, dropping sweet smelling myrrh — though the Lord God had given Him the tongue of the learned, that He should know how to speak a word in season to him that is weary; though He spake as never man spake — yet He spoke of hell. Hear what he says, "Who soever shall say, Thou fool, shall be in danger of hell fire," Matt. 5:22. But I think the most awful words that ever came from His lips were, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Matt. 23:33. Again, "Depart from Me ye cursed, into everlasting fire," Matt. 25:41. And He speaks of it in some of His parables, too: "The angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth," Matt. 13: 49-50. And He repeats the words of our text three times over. And could anything be plainer than the words in Mark: "He that believeth not shall be damned"?

II. Let Us Consider, Dear Brethren, Why These Persons Speak So Plainly of "Hell"

1. Because it is all true. Christ is the faithful and true witness. Once He said, "If it were not so, I would have told you." Once He said to Pilate, "Every one that is of the truth heareth My voice." He Himself is "The Truth." "It is impossible for God to lie." When Jesus appeared on earth, He came with love; He came to tell sinners of hell, and of a Saviour to save from Hell; and how could He keep it back? He saw into hell, and how could He not speak of it? He was the faithful witness; so it was with David, Paul and John. Paul said, he had kept nothing back — he had not shunned to declare all the counsel of God. Now how could he have said that, if he had not spoken of hell as he did? So must ministers. Suppose I never were to mention hell again, would that make it more tolerable? Oh, it is true! it is true; it is all true; and we cannot but mention it.

2. A second reason why they spoke so much of hell was, because they were full of love to sinners. They are the best friends that do not flatter us. You know, beloved, Christ's bosom flowed with love. Out of love He had not where to lay His head; out of love He came to die; out of love with tears He said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23:37. And with the same breath He said, "How can ye escape the damnation of hell?" So it was with Paul: "Knowing therefore the terror of the Lord, we persuade men," II Cor. 5:11. Paul could weep over sinners; he says, "I ceased not to warn every one night and day with tears," Acts 20:31.

3. A third reason why they spoke so plainly of hell was that they might be free from blood-guiltiness. Jesus did not want your blood laid at His door, therefore He spoke of the "Furnace of fire," and of "the worm that dieth not." Ah! he says, "How often would I have gathered you, but you would not!" God would not have bloodguiltiness laid to his charge. He says, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die?" So it was with David: "Deliver me from bloodguiltiness, O God!" Psalm 51: 14. It was fear of bloodguiltiness that made David speak so plainly. So it was with Paul; he says, "I take you to record this day, that I am pure from the blood of all men," Acts 20:26. So it is with ministers — we must acquit our conscience; and if you go to the judgment-seat unpardoned, unsaved, your blood will be on your own heads. As I was walking in the fields yesterday, that thought came with overwhelming power into my mind, that every one I preached to would soon stand before the judgment-seat, and be sent either to heaven or hell. Therefore, brethren, I must warn you, I must tell you about hell.

III. Let Us Consider the Names Given to Hell in the Word of God

The first is fire; it is taken from an earthly element suited to our capacity, as Christ takes to Himself a name to suit us, as a shepherd; a door, a way, a rock, an apple tree, etc. So when God speaks of heaven, He calls it Paradise, a city which hath foundations, golden streets, pearly gates; and when He speaks of hell, He calls it "A furnace of fire," "A bottomless pit," "Perdition." Now, one of these names will not do; but take them all together, and you may conceive something of what hell is.

On the southern side of Mount Zion there is a valley covered over with vines; it is the valley of Hinnom where Manasseh made his children pass through the fire to Moloch. Now this is the name by which Christ calls it, "A valley of fire." And again, He calls it, "A furnace of fire," the walls will be fire, it will be fire above and below, and fire all around about. Again it is something like a furnace of fire; it will be enclosed with burning mountains of brass. There will be no breath of wind to pass over their faces: it will be flames of fire for ever and ever. It is called devouring fire. "Who among us shall dwell with the devouring fire?" Isa. 33:14. Compare this with Hebrews 12:29, "For our God is a consuming fire." It is the nature of fire to consume, so it is with the fire of hell; but it will never annihilate the damned. Oh! it is a fire that will never be quenched.

Another name given to hell in the Word of God is "The Prison." So we learn that the multitudes that perished at the flood are shut up in this prison. Ah! sinner, if you are shut up in it you will never come out till you have paid the uttermost farthing, and that you will never do — the bars are the justice and holiness of God.

Another name given to hell is, "The Pit." It is the bottomless pit, where you will sink for ever and ever; it will be a continual sinking deeper and deeper every day. Ah! sinner, is it not time to begin and cry, "Deliver me out of the mire, and let me not sink" — "Let not the deep swallow me up, and let not the pit shut her mouth upon me"?

Another name given to hell in the Word of God is, "A falling into the hands of God." "It is a fearful thing to fall into the hands of the living God." Heb. 10:31. "Can thine heart endure, or can thine hands be strong in the days that I shall deal with thee?" Ezek. 22:14. God will be your irreconcilable enemy, sinner. God, who takes no pleasure in the death of the sinner, but rather that he should live — that God I say, will be your eternal enemy of you die Christless — if you will not believe — if you will not be saved. Oh! what will you do, poor sinner, when His wrath is kindled?"

Another name given to hell is, "The second death." "And death and hell were cast into the lake of fire. This is the second death," Rev. 20:14. This is the meaning of God's threatening to Adam: "In the day that thou eatest thereof thou shalt surely die." Perhaps you may have stood by the bed of a dying sinner, and you may have seen how he gasps for breath — his teeth clenched — his hands clasp the bed-clothes — his breath turns fainter and fainter, till it dies away. Ah! this is the first death; and it is like the second death. The man would try to resist but he finds it is in vain; he finds eternal hell begun, and God dealing with him, and he sinks into gloom and dark despair. This is the death sinners are to die, and yet never die.

Another name given to hell is, "Outer darkness." Christ calls it outer darkness. "But the children of the kingdom shall be cast out into outer darkness." Matt. 8:12. "Bind him hand and foot, and take him away, and cast him into outer darkness," Matt. 22:13. You will see it also in II Peter 2:4 — "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness." Again, Jude 13th verse — "Wandering stars, to whom is reserved the blackness of darkness forever." Oh! my dear friends, this is hell — "The blackness of darkness," — "Outer darkness" — "Chains of darkness."

IV. I Come Now to Show You That the Hell Spoken of in the Bible is Not Annihilation

Some people think that, though they are not saved, they will be annihilated. Oh! it is a lie; I will show you that:

1. By the cries of the damned. "And he cried, and said, Father Abraham, have mercy upon me . . . for I am tormented in this flame," Luke 16:24. And again, look at the words in Matt. 22: 13, "There shall be weeping and gnashing of teeth." These plainly show us that it is no annihilation.

2. Hell will be no annihilation, when we consider that there will be different degrees of suffering. "It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you," Matt. 11:22. And it is said, the Pharisees would receive "Greater damnation." Every man is to be judged according to his works.

3. It will be no annihilation, if we consider the fate of Judas. "Woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born, Mat. 26:24. Judas is wishing he had never been born. I have no doubt he wishes to die, but will never be able to die. So it will be with all here who shall go to hell — all unworthy communicants. Ah! I tell you,. if you die Christless, you will wish you had never been born — you will wish you had never seen the green earth or the blue sky.

4. It will be no annihilation, for it is an eternal hell. Some weak and foolish men think and please their fancy with the thought that hell will burn out, and they will come to some place where they may bathe their weary souls. Ah! you try to make an agreement with hell; but if ever there come a time when the flame that torments your soul and body shall burn out, then Jesus would be a liar, for three times He repeats the words of our text, and says, it shall never be quenched. It is eternal, for it is spoken of in words never used but to denote eternity. "And the smoke of their torment ascendeth up for ever and ever," Rev. 14:11. Again, "And the devil that deceiveth them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever," Rev. 20: 10. Compare this with Rev. 4:9, "And when those beasts give glory and honor and thanks to Him that sat on the throne, who liveth for ever and ever." So you see, the torments of the damned are spoken of with the eternity of God. If ever there come a time when God ceases to live, then they may cease to suffer. Again, the eternity of hell and the eternity of heaven are spoken of in the very same language. "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord giveth them light; and they shall reign for ever and ever," Rev. 22.5. The same words that are used for the eternity of the saints, are used for the eternity of the damned.

V. I Come Now to Apply This Truth

1. To you that are believers. Dear brothers and sisters, all this hell that I have described is what you and I deserved. We were over the lake of fire, but it was from this that Jesus saved us; He was in the prison for you and me — He drank every drop out of the cup of God's wrath for you and me — He died, the just for the unjust. O beloved, how should we prize, love and adore Jesus for what he has done for us! We will never, never know, till safe across Jordan, how our hell has been suffered for us — how our iniquity has been pardoned. But, O beloved! think of hell. Have you no unconverted friends, who are treasuring up wrath against the day of wrath? Oh! have you no prayerless parent, no sister, nor brother? Have you no compassion for them — no mercy's voice to warn them?

2. To you that are seeking Christ anxiously. I know some of you are. Dear soul, what a mercy in God to awaken you to flee from this fiery furnace! Oh! what a mercy to be awakened to flee — to be in earnest. Your unconverted friends will tell you there is no need of being so anxious. Oh! is there no need for you to flee from the wrath to come? Learn, dear soul, how precious Christ is; He is a hiding place from the wind, and a covert from the tempest. All the things in the world are like a speck of dust, all is loss for Jesus — He is all in all — He is free to you, beloved — take no rest till you can say, He is mine.

3. To you that are unconverted. Ah! you are fools, and you think you are wise; but, oh! I beseech you, search the Scriptures. Do not take my word about an eternal hell; it is the testimony of God, when He spoke about it. If it be true — if there be a furnace of fire — if there be a second death— if it is not an annihilation, but an eternal hell — Oh! is it reasonable to go on living in sin? You think you are wise — that you are no fanatic — that you are no hypocrite; but you will soon gnash your teeth in pain; it will come; and the bitterest thought will be, that you heard about hell, and yet rejected Christ. Oh! then, turn ye, turn ye, why will ye die?

Wm. H. McNitzky

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